A SERMON PREACHED AT S. MARIES IN OXFORD, THE 17. DAY OF NOvember, 1602. in defence of *the Festivities of the Church of England, and namely that of her Maiesties Coronation.*

By

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TO THE RIGHT HONORAble, my very especial good Lord, THOMAS *Baron of Buckhurst, Lorde high* Treasurer of England, one of the LL. *of her Maiesties most honorable Privie Councell, Knight of the honorable* Order of the Garter, and Chauncellour of the Vniversitie *Of Oxford.*

RIght Honorable, the day now vsually solemnized to the honour of God, and memory of those blessings wherewith hee hath enriched this land in particular, and his Church in generall, by the godly and religious government of her excellent Maiestie, was with the first celebrated (as we take it,) in this her most loyall and Christian Vniversitie of Oxford, not without the example of former times, wherein the like hath beene practised to some of her Maiesties predecessors, though with different ceremonie in a different religion. Since which time it having taken progresse togither with Gods manifold blessings, & enlargement both in place and ceremonies, testifying the loyall harts, and duetifull loving

ving affection of her ſubiects, both to her royall perſon, ſincere religion, and moſt bleſſed government, as alſo their harty thankefulnes vnto God for them: it hath beene oppugned by the Preiſtes & Ieſuites, the enemies of her gracious peace and happie proſperitie, whether with greater malice or ignorance I cannot well determine. VVherefore being called to the celebration of this moſt happy feſtiuity, by the nature of my office, which by your Lordſhips appointment (though vnworthily) I ſuſteine: I thought it a part both of my duety to God, and loyalty to my ſoveraigne Miſtres, to vndergoe the defence of the feſtivities of our Church, which haue their adverſaries at home among vs, as of the celebration of the day of her moſt bleſſed inauguration into this kingdome, which hath found ſome maligners both at home and abroad, & to dedicate the ſame to your Honor, as my chiefeſt Patrone vnder her Highnes, not preſuming to preſent her ſacred Maieſtie with ſo meane, and ſimple a ſervice, & ſo in all humility I take my leave. From Chriſt-church. Novem. 29. An. Dom. 1602.

Your Honors in all ſervice, IOHN HOVVSON *Vicecan. Oxon.*

This is the day which the Lord hath made, we will reioice and be glad in it. PSAL. 118. 24.

THis Psalme is a Psalme of thanksgiving, which *David* song vnto God, when hee was first invested into his kingdome, and translated the Arke of the Lord from the house of *Obed Edom*, 2. *King.* 6. with melody and musicke and greate festivitie; in which he not only exhorteth *all me* in a generalitie to praise God, & in specialitie both *Iewes* and *Gentiles*, such as were after the spirit borne of the seed of *Abraham*, and detested Idolatrie as *Abraham* did: but actually bringeth in himselfe, *ver.* 17. the people in this verse, and the Priests in the 26. verse, glorifying God for these great blessings. 2. King. 6. ver 17. ver. 24. ver. 26.

The king both privately alone, and publikely in the cōgregation, prepareth himselfe to this thanksgiving, acknowledging Gods iustice in humbling him, his mercy in preserving him in the daies of *Saule* who sought his life, and his bounty in investing him into his kingdom, saying, *ver.* 22. *The stone which the builders refused is now become the head stone in the corner.* I who was reiected by *Saule* and his princes, am now inaugurated into the kingdome: Which though it be here an historical confession, is notwithstanding a prophetical revelation of the kingdome of ver. 22. Mat. 5. Act. 2. 1. Pet. 2.

The people provoked by their kings examp'e answere
ver. 23. him, *This is the Lords doing and it is wonderfull in our eies.* And exhort one another to the celebration of that day in which God had wroughte that wonder in investing and crowning him, against whom so many, so great men so long time had conspired: saying: *This is the day which the Lord hath made, wee will reioice and be glad in it*; and then doe pray for the continuance and long life of their prince and his prosperity, *O domine da salutem, ô domine da prosperitatem.* O Lord giue health, giue salvation, O Lord giue prosperitie vnto our king.

Finally the Priests seeing this harmonie and consent in
ver. 26. the people, *blesse them for it, wish them good lucke*, acknowledge that great light and blessing to be given of God, and exhorte them to that publike ceremoniall service of God
ver. 27. which was vsed in those times. *Binde your sacrifices with cordes even to the hornes of the altar.*

These words which I haue read vnto you for my text, haue bin heretofore applied by the fathers of the church, sometimes to the celebration of the Nativity, sometimes to the celebration of the resurrectiō of Christ; as wel they may be, this Psalme being figuratiuely and spiritually applied to him, as appeareth by manie places of scripture: but I am to take it this day litterally of the inthroning of *David*, being the day consecrated to the glory of God for the inauguration of our blessed Soveraigne into this kingdome. In which words I obserue the institution of a festival day, and therein, *First* the occasion of the Institution, which are Gods blessings extraordinary, cowched vnder these words: This is the day which the Lord hath made. *Secondly*, the author of the Institution: king *David*. *Thirdly*,

by, the End or vse of it; wherin I note an external ioy, *Exultemus*, Let vs reioice: and an internal, *Lætemur in ea*, let vs be glad in it.

First for the Institution and occasion of it. It is certaine that al daies were first made and created by God; hee made the first day, and the second, and the third & the seaventh, and placed in the firmament a great light, namelie the sunne, which by his presence or absence without al respect distinguisheth daies from nights, and one day from another. Nevertheless though God be the auctor of thē al, yet hee hath put a difference and distinction betweene them, and is said more especially to haue made one then another: more especially the Sabboth and holy-day, then the ordinary day appointed for labour: *Propter opera privilegiata quæ fecit in eis*, for certaine excellent and priviledged workes which he hath done in it. 1. Part. Institution.

And this is noted by the wise sonne of Sirach Cap. 33. Who graunting a distinction of daies, but demaunding a reason of it, putteth this question. *Why doth one day excell another seeing the light of the daies of the yeare* (that is the life of them) *comes of the sunne.* & he maketh this answer: The knowledge of the Lord hath parted them a sunder, & he hath disposed by them the times & the solemne feasts: some of them he hath put among the daies to number, & some of them hath he chosen & sanctified, & exalted vnto feastes: that is, some are festival as the Passeouer, Pentecost, feast of Tabernacles &c. and some are numerall, the first or second of this or that moneth. Eccles. 33.

For God hath dealt with daies as with men: for mē are al of the ground, and Adam was created out of the earth, but the Lord hath distinguished thē by great knowledge, & made their waies & reputations diverse: some of them

hath he bleſſed and exalted, as kinges and princes: & ſome of them he hath ſanctified, and appropriated to himſelfe, as Prophets and Prieſtes: but ſome hee hath curſed and brought lowe, and put them in meane eſtate, and place of baſe calling.

Now the meanes which God vſeth in advancing ſome daies before their fellowes, which are made of the ſame mettal and ſubſtance with them, is ſome excellent worke, ſome admirable bleſſing performed in them, ſometimes generally to al mankind, ſometimes ſpecially to theſe or theſe nations. And according to the generality or ſpeciality, is the quantity of them: and according to the nature & conditiō of the bleſſing or benefite, is the quality of them. For ſome are ſuch, *Quæ tota per vniverſum orbē frequentat eccleſia*, which the whole church throughout the whole world doth frequent: ſome are vſed in this country, in that kingdome. Some are *feſtiuitates magnæ*, high feſtival daies: and ſome are called the lower feaſtes.

That general & admirable benefit which was done to al mākind by the creatiō of man, & the whole world for mās ſake, is offered perpetually to the memory of al mankind by the inſtitutiō of the Sabboth, which although the heathen in truth ſcorned, as appeareth, Iuuenal: Sat. 14. *Quidam ſortiti metuentem Sabbata patrem &c.* yet the whole world ought now, and no doubt in the beginning even before Moſes law did obſerue it, being a part of the decalog, and conſequenly in ſome ſort of the law of nature it ſelfe. And therefore that of Iob 3. 4. *Dies ille vertatur in tenebras, non requirat eam Deus deſuper*, St. Chryſoſtome interpreteth. Let not God make an holy-day of it. *Non diem illam tanquam ſuam vendicet dominus*, let not the Lord account it as his day; & learned interpreters vpon that place obſerue,

Iuuenal Sa. 14.

Iob. 3. 4. Chryſoſt.

obſerve, *Antiquos patres in lege naturæ, forte etiam Iobum, Sabbatizaſſe*: That the auncient fathers vnder the Law of nature and peradventure Iob himſelfe, obſerved the Sabboth.

That general and admirable benefite of our redemption which was ſufficient for the whole world, but efficient to al the elect of God, as it ought ſo it hath beene time out of mind celebrated in the feaſts of the Conception, Nativity, Circũciſion, Paſſion, Reſurrection and Aſcenſion of Chriſt by the whole Church of God, diſperſed farre and neere over the face of the earth, to the honor of God with praiers and thankeſgiving for the ſpecial benefits particularly called to minde and acknowledged vppon thoſe ſolemne daies. Wherefore Eraſmus did not onely abſurdly, when he vilified thoſe feaſts, and falſely when he ſaid *Nullus veterum fecit vllam feſti mentionem*, No ancient writer maketh mention of any feaſt, though cunningly he ſeaſon it with *Quantum memini* As far as I remember; but he did amiſſe alſo in aſſigning the reaſon of the Inſtitution of our Sunday or Dominical day, ſaying, *Diem dominicũ probabili cauſa maiores noſtros feſtum eſſe voluiſſe, vt populus conueniret ad audiendum ſermonem Euangelij* That our forefathers were willing to haue the Lords day a feaſt for a probable or reaſonable cauſe, that the people might aſſemble togither to heare the word of the goſpel preached. For that is not the onely end, or chiefe end of the Inſtitution of the Lords day, much leſſe of other feaſtes, ſeeing God is not onely or chiefely worſhipped *Euangelici ſermonis auditu*, by hearing the word preached, *ſed latriæ cultu*, in praiſing, and magnifying, & lauding God in the memory of his manifold bleſſings. Seeing *latria* or the worſhippe of God conſiſteth eſpecially in praying and thankſ- Eraſmus.

giving, and is a vertue morall, & not intellectual. Therfore to despise, (as manie do,) or neglect (as most do) *cultum latriæ*, and gad vp & downe to heare the word preached, as they cal it, is not onely against the lawes of this land, the statutes of our colledges, but against the chiefe Institutiō of the Lords day.

Yet wel-fare the wisedome and discretion of our great grandfathers of blessed memory, the saints of the primitiue Church, who provided that vpon the festival daies, the course of the Litargie, the Gospell, and Epistle, the Homile, or Sermon should so bee ordered, that all should tende to the memorie of that blessing, wherevnto that day was sanctified, that so God might bee blessed and magnified for them.

Iuvenal. Beloued Christians were any one of those excellēt fathers aliue, what thinke you would he saie, *Quid diceret, aut quid non faceret*, nay what would he not do, if he should see the Synagogues of the Iews where Moses was read, more frequented vpō the three solemne feasts of *Easter*, *Pentecost*, & the *Tabernacles*, then the temple of Ierusalem whither by the law al ought at those times to resorte to offer vp sacrifice vnto God: If he should see *Oratoria* turned into *Auditoria*, Churches into Schooles, our people desiring rather to be *Sciuorum* knowers, then *Seraphim*, hot & zealous, crying with the Angels, *holy, holy, holy*, Lord god of hoasts: our Sabbothes and Festivities not spent nor anie part of them, *in cultu latriæ*, in the divine seruice of God, but in hearing an exercise as some call it; where sometimes the houre is consumed, *Nihil dicendo* in speaking neuer a wise word, sometimes *aliud dicendo* in speaking from the daie, from the season, from the text, and sometimes *Male dicendo*, in speaking ill, and slaundring their private governours or publike magistrates.

But

But I proceed. Not only the forenamed feasts & such like which are called by the Diuines, *Solennes*, are instituted to the seruice of God, and occasioned by some extraordinary blessing: but other feasts there are, which are called by *Macrobius*, *Satur.* 1. *ca* 16. *Imperativæ*: by *Vlpian* and other Ciuilians *Extraordinariæ*: by certaine Canonists *Repentinæ*, which are particular to diuers nations, & celebrated to the memoriall of Gods particular blessings bestowed on them. Such are they wherein great Kings & Monarches haue either *Lucis auspitia* (as the Ciuilians cal them) the daie of their birth; or *Ortus imperij* the beginning of their Raigne. The one is the solemnization of their Nativity: the other, the inauguration into their kingdom: such a one is this here mentioned in my text, instituted to the honor of God, for the great blessing that befel the Iews when *David* first tooke possession of the kingdome: and such a one is this wee celebrate this day throughout our land, to giue thankes to God for the happy raigne of our Soveraigne Princesse. Solennes. Vlpian.

Finally, we may cõclude of al Christian feasts whether general to the whole Church, or particular to any nation, as *Abulensis* doth of the feastes of the Iewes, *Omnia festa quæ Deus instituit obseruanda à Iudæis, fiebant ad recordationem beneficiorum eius*. All feasts which God appointed the Iewes to obserue were kept for a remembrance of his benefits, except only the feast of Propitiation, *Quod fiebat ad remissionem peccatorum*, which was holde for remission of sinnes.

But heere ariseth a doubt, whether Kings and Princes now, or *David* himselfe heretofore did wel and religiously to honor and glorifie God for this blessing of his inauguration, or anie temporal happines, seeing we must loue & honor

honor God *Propter ſeipſum, & quia ſummè bonus eſt*, for himſelfe and becauſe he is chiefly good, and not eſpecially for thoſe benefits he giveth vnto vs.

For every temporall benefite is leſſe then infinite, but his goodneſſe is infinite, therefore his goodnes ſhould rather cauſe vs to loue and honour him, then his benefites: therefore though poore ſimple people may honour God for his benefites receiued, and in hope to receiue more, yet *David* being a Saint and a Prophet, a mã of great perfections, ſhould haue honored God *propter deum*, becauſe he was God, and not becauſe hee poſſeſt him of the kingdome.

The aunſwere in this ſcarſitie of time muſt bee briefe: wherfore I ſay that a man is boũd to loue & honor God in that degree in which he honoreth him, that is, *cultu latriæ* with divine worſhip, becauſe he is his God not becauſe he is his benefactour: wherfore if it were poſſible, as it is not, that any man or other creature could beſtow all theſe benefits that god hath vouchſafed vs, yet wee ought not to honor him with divine worſhip with which we honor god nay ſo to do were impious Idolatrie: Againe if it were poſſible, as it is not, that god neuer had, nor euer could benefite or bleſſe vs, yet we were bound to honor him *cultu latriæ* with divine worſhip: and there is no doubt *David* & other princes honoured God *cultu latriæ* with divine worſhippe *ſolum quia deus eſt, nõ propter beneficia accepta*, only becauſe he is God, not for the benefites they haue from him.

But becauſe this *latria* divine worſhippe is not *totaliter determinata* namely to theſe or thoſe ceremonies to theſe or thoſe times: and men in this worlde cannot beſtowe al times vpon it, therefore *cultus latriæ* the divine worſhippe

ſhip or honor is done vnto God, *Quia Deus* eſt, becauſe he is god: but vpon this day or that day, & in this or that māner, *Quia benefactor*, becauſe he is our benefactour. And thus much of the Occaſion of the Inſtitution of this feaſt, namely ſome extraordinary bleſſing, noted in theſe words *This is the day which the Lord hath made.*

The ſecond thing I obſerue in the Inſtitutiō is the Author of this feaſt or holydaie. *This is the day which the Lord hath made*; which we are not to vnderſtand as though god himſelfe had inſtituted this feſtivities; for theſe words note not the Author, but the occaſion of the Inſtitution: the Lorde who makes al daies is ſaide to make this *ſpecialiter*, *propter privilegiata opera quæ fecit in eo*; *Hugo Card.* ſpecially, for the priviledged workes which he did in that day. *Propter ſalutem quam dedit populo & principi: Gloſſa interlin*: for the ſafetie he gaue to prince and people: *Propter bonum quod in illa contigit: Lyra.* For the good which befel that daie: but the Author of this inſtitution was *David* himſelfe. God gaue the occaſion, *David* the inſtitution.

2. part.

Hugo Card.

Gloſſa interlin. Lyra.

But becauſe there is a queſtion made euē in theſe daies, cōcerning the authority of inſtituting holydaies both vnder the olde and newe Teſtament, both among Iewes and Chriſtians, ſome affirming that in the old law all were inſtituted by God himſelfe, or by his commaundement by Moſes, and that to the Moſaical law nothing might be added no not in ceremonies; and forasmuch as the old feaſts were abrogated by Chriſt, and no other inſtituted by him or his Apoſtles, except peradventure the Lords day, therfore al are vnlawful for want of authoritie in the inſtitution, or inſtitutors of them: may it pleaſe you to giue mee leaue to deliver vnto you, of neceſſitie verie briefly, who haue beene the Authors of feaſts and holydaies in both

those times, to both those people.

First by the commaundement of God himselfe by the mouth of Moses were instituted in the old law, the *Sabboth* in remembrance of the creation of the world: The *Passeover* in remembrance of the deliveraunce of the first borne: The *Pentecost* in remembrance of the lawe which was giuen: the feast *of the sound of trumpets*, as some saie for the deliverance of *Isaac*, but more probably *propter liberationem à servitute quæ inter Israelitas fiebat*, for the deliverance from that servitude which was vsuall among the Israelites, every seuēth yeare. the feast of *Tabernacles*, in remembrance that they lived in Tabernacles in the desert: The feast of *Propitiation* for remission of sinnes. The feast of *vnleavened bread. Quod exierant de Ægypto in magnotimore & celeritate*, for that they came out of Ægypt in great feare & hast: not hauing leisure to leauen the lumpe.

These are al called *festivitates regulares*, regular, *ordinariæ*, ordinarie, *consuetæ* vsual, and were instituted and ordained by the commandement of god himselfe. Others there were which were called *voluntariæ*, instituted by the will and commaundement of the Magistrates vpon some iust and reasonable cause: which though they had their institution from the wil & pleasure of the governor, are no part of wil-worship ἐθελοθρησκίας, (a word much mistaken among many) being not *cōtra legem Dei* against the law of God, but *secundum anologiam legis*, according to the analogy of the law, nor brought in at the pleasure of private fancies without al authoritie.

Festum dedicationis.

Such a one was the feast of the dedication of the Temple called *Festum Encæniorum*, which was constituted in remembrance of the reedifying of the Temple vnder Zorobabel: this is mentioned, *Ioan.* 10. *Facta sunt Encænia*, &

& hyems erat, It was the feast of the Dedication, & it was winter, for it was in December: and was celebrated by our Saviour.

Such a one was the feast which was called *Festum sortium*, the feast of lots, or *Festum Mardochai*, Mardochæus his feast, when by the meanes of *Hester* and *Mardochæus* the Iewes were delivered from the slaughter of *Haman*, & it is mentioned in the booke of *Hester*. Festũ Mardochæi. Hester. c. 9.

Such a one was the feast of *Purification*, when Iudas & they that were with him purified the Temple which the Gentiles before had polluted. Which feast the *Hebrewes* cal *Cassen*, of this in the 2. *Mac.* 1. Festũ Purificationis. 2. Mach. 1.

And finally such a one was *Festum ignis* the feast of fire, instituted by the Iewes after they came from the captivitie of Babylon, & found the fire of the alter which lay hid in a pit or well 70. yeares and was turned into thicke and grosse water, to be kindled againe, & with the flame thereof to consume the sacrifice vpon the Alter, 2. *Mach.* 1. Festũ ignis. 2. Mach 1.

Moreouer the Iewes did not only adde to the number of the feasts instituted by Moses, but they augmented the solemnitie of certaine of those feasts which Moses appointed. For whereas *Dies Calendarum or Neomeniæ* the first day of the month or feast of new Moones, was appointed only for sacrifice vnto God, *Propter beneficium gubernationis*, and not mentioned in the 23. of *Levit.* where are named al the solemne festivities: yet the Iewes out of their devotion *ad augmentandum cultum divinum* for the encrease of the service of god did appoint that the Calends or Neomeniæ should bee *Vacativa ab opere*: not only to offer sacrifice in, but in which they should abstaine from al servile labour, and so made it an holyday and great solemnitie. Neomeniæ. Lev. 23.

Psal.81. To this solemnity it was brought in Davids time: Ps. 81. *Buccinate in Neomenia tuba, insigni die solennitatis vestræ*, Blow vp the trumpet in the new moone: &c. now no day was *insignis*, notable, except is were free from labour: for then every other festiuitie had beene more famous.

And it seemeth to haue bin thus solemnely vsed in *Elizeus* his time, to whom whē the Shunamite woman went for her dead sonne, her husband said to her: *Quam ob causam vadis ad eum hodie, non sunt Calendæ nec sabbathū.* 4. *Reg.* 4. Why doest thou goe vnto him, this day is neither the Calēds nor the Sabboth; which argues that they were freed from labour, because her husband insinuated that shee should goe vpon a day when he might bee at leasure from his businesse: making in that respect a similitude betweene the Calends and Sabboth.

4. Reg 4.

Augustine. And it was obserued till the time of S. Austine among the Iewes, and so in al probability till now: for S. Austine by way of reproofe saith of the Iewish women in his time *Fœminæ Hebræorū melius nerēt, vel aliquid operis facerēt, quam in Neomenijs suis impudicè saltarent.* The Hebrew women were better spinne, or doe any worke, then immodestly daunce in their new moones. so that this seemeth to be a true rule which the Diuines put *Non licebat iudæis diminuere festiuitates quas Deus posuerat, licebat tamē eas augmentare.* The Iewes might not lessen those feastes which God had appointed them, yet notwithstanding it was lawful for them to augment them.

Now for the newe Testament, the Legislator himselfe Christ Iesus instituted no holiday: for in his life time hee did not abrogate the lawe of Moses, but obserued those feastes: neither did the Apostles vntil such time as the law of Moses being deade, it might be buried honestly: for

the

the Christian religion had not so many ceremonies nor holidaies, neither was it convenient that it should, in the cradle, as it had in the strength and ful age of it: as also the people of Israel in their infancie in the desert, though the ceremonial law were then given, yet observed but little till they came to the land of promise, neither then also, till that was in peace, and the people of Israel in the height of their glory.

Nevertheles in the Apostles times, as appeareth in the new testament, the Lords day our Sunday was instituted in remembrance of the resurrection of our Saviour Christ: and S. Austine ascribeth most of the greater festivities to the authority of the Apostles or general counsels: *ad Ianuar.* but Ambrose vpon Luke nameth the Pentecost or Whitsunday to haue bin observed by S. Paule himselfe. *Apud Ephesios Paulus Pentecosten celebrat, relaxat animam, quia fidei cernebat ardore feruentes,* Paule kept the Pentecost among the Ephesians, and enlarged his heart, because he saw them fervent in the zeale of faith. It is not probable that he kept the Iewes Penticost among the heathen converted to Christ.

Augustine ad Ianuar.

Ambrose.

Pentecost. Pauli.

St. Austine *Ser.* 130. *de tempore*, notes that St. Paul did insinuate the celebration of the Passion of our Saviour. 1. Cor. 5. saying *Magister gentium docet propter crucem annua festa constitui, epulemur inquit non in fermento veteri,* The maister of the Gentiles teacheth that annual feastes must be appointed for the passion, and saith that we must feast but not in the olde leaven; and saith he, *adijciens causam agendæ solennitatis, ait, quoniam pascha nostrum pro nobis immolatus est Christus*, yeelding a reason why wee keepe a solemnity, because our Passeover Christ hath bin offered for vs. And St. Origen who was not long from the

Augustine Ser. 130 de Temp. Paraseve. 1. Cor. 5.

Apostles times, speaking against Celsus of holidaies, saith *Dies festos, Dominicos, Parasceves, & Pentecostes vnusquisq; fidelis celebrat*, Every faithful mā celebrateth, holidaies, the feast of the Passion & Pentecost.

Origen. contra Celsum.

Augustine.

In the times of St Augustine, which are within the cōpasse of the pure primitiue church these solemnities were multiplied, & not only the feasts of the Apostles celebrated, but of many Martyres, as of St Cyprian, St. Laurēce, and Sixtus the Martyr. vpon the 72. Psal. & the 27. tract *super. Ioan.* and thus farre nothing amisse, til the Calender being overcharged with false and counterfeite popish saints, we reduced it to the compasse of our most auncient and Christian festiuities.

Aug. Ps. 72. Aug. 27. tract. Super Ioan.

Al which festivities notwithstanding this reformation haue found their enemies, and oppugning arguments, as also this daie which now we celebrate.

The former haue two sorts of adversaries and those opposite and in extremities, for some are prophane in abrogating them, some superstitious in the observation of thē.

Petrobusiani.

Of the former sort were those prophane *Petrobusiani* of whom we read of in St-Bernardes life, and our late Anabaptistes, who hold that these holidaies are ἀθελοθρησκείας, that no man hath, nor ever had, since Moses auctority to institute them in the old testament, nor in the new except the Apostles, who instituted, as they say, the Sunday only, and affirme moreover that al festival daies belōg to the ceremonial law of Moses, & therfore ought not to be amōg Christians, seeing the ceremonies of the old law were fulfilled by Christ, and so consequently abrogated: never cōsidering that we vse many ceremonials which were in the law of Moses, and abrogated also, *sed non ex vi legis Mosaica, sed ex ratione legis*, but not by the vertue or force of Moses

Moſes his law, but only in regard of the reaſon therof; and many feaſts not in remembrance of the bleſſings done to the Iewes; but by Chriſt vnto Chriſtians.

The textes they alleadge are theſe. *Coloſſ.* 2. 16. *Let no man iudge you in meate or in drinke, or in the part of an holyday: you obſerue daies and moneths, and yeares, I feare you leaſt I haue laboured in vaine among ſt you*, *Gal.* 4. 10. *Alius iudicat inter diem & diem, alius iudicat omnẽ diem*, *Rom* 14. 5. *Some iudge betwixte day and day, and ſome call into iudgement every day.* But the firſt and the laſt are referred to the feaſts of the Iewes, & the ſecond to the ſolemnities of the Gentiles, as appeareth by the natural courſe of thoſe texts and the expoſition of the fathers vpon thoſe places. Col. 2, 16. Gal. 4. 10. Rom. 14. 5.

But we haue for the warrant of our holydaies, firſt *exemplum legis Moſaicæ, the example of Moſes his law*, which is alleadged by them that are learned for one reaſon why our Saviour Chriſt did inſtitute none: then *Rationem legis Moſaicæ, the reaſon of Moſes his lawe*, to wit, a remembrance of Gods bleſſings. And thirdly, the practiſe and authoritie of Chriſt his Church, ſince his comming; fourthly, the promiſe of Chriſt, *If two or three bee gathered togither in my name I will be in the midſt of them*, how much more if the whole congregation were aſſembled, which with an army of praiers ſhoulde enforce his mercy. And laſtly, the counſel of the Apoſtle, 1. *Cor.* 4. *Omnia decenter & ordine fiant, Every thing muſt be done decently and in order.* But what order or decencie would be found, if everie man ſhould ſerue God at his owne pleaſure, at his owne time, after his owne manner. Matt. 18. 4. 1. Cor. 4.

They who are ſuperſtitious in obſerving of holydaies are of two ſorts; for either they obſerue ſuperſtitious feaſts or obſerue the true feaſts ſuperſtitiouſly.

Of

Papistes. Of the former sort are the Papists who obserue the memory of so many fabulous and ridiculous Saints, whose Legends are the scoffe and scorne of the world.

Ebionites. And also the old *Ebionites*, heretickes who taught that Christians should obserue the feasts both of the olde and new testament, both the Sabboth and the Lords daie also, as appeareth, *Euseb. hist. eccles. lib.* 3. *cap.* 27. Which error many would haue reuiued in Saint *Gregorie* his time, as appeareth, *lib.* 11. *epist.* 3. and they saie that the Christians which now liue in Ethiopia obserue them both.

Euseb hist. eccle. lib 3 cap. 27. Greg. 11. epist. 3.

Now Saint *Paule* doth so manifestly crosse this opinion of the *Ebionites* that they therfore refused his writings, & termed him an Apostata, as *Eusebius* testifieth in the same place, *Epiphan. hær.* 30. *Iren. li.* 1. *ca.* 26.

Epiphan. hær. 30. Iren. li. 1. ca. 26.

Centuriatores. And yet the Centuriatores Magdeburgenses doe not lie, as the Iesuits falslie charge them, when they saie *Apostolum Paulum indifferenter obseruasse Sabbatha & dominicum*, that the Apostle Paule did indifferentlie obserue both the Sabboth and the Lords day; for so he did a long time; for the Apostles are noted in the first times after Christ, *Iudaizare & Sabbatizare* to be a Iew to a Iew, and a Christian to a Gentile, to winne both.

Saint Paul obserued the Sabboth. That Saint Paule obserued the Sabboth appeareth in the 13. of the *Acts*, where *Paule* and *Barnabas* are said to *enter into the Sinagogue vpon the Sabboth day*. In the same place they *entreate the Gentiles that the next Sabboth they might preach to them*, and Saint Paule *disputed three Sabboths at Thessalonica*. *Act.* 16.

Act. 13.

Act. 16.

Act. 20. That hee likewise obserued the Lordes daie, appeareth *Act.* 20. where it is saide that *the brethren came together, vno Sabbathorum, id est, die Dominica, ad frangendum panē* vpō the first day of the Sabboth, that is, the Lords day, to breake

breake bread: for in a fewe of the firſt yeares the Apoſtles obſerved certaine ceremonial lawes of Moſes becauſe of the weake brethren among the Iewes, as thinges indifferent, and became Iewes to the Iewes to gaine the Iewes: but when the obſtinate Iewes and falſe brethren required the obſeruation of the lawe as neceſſary to ſalvation, they reſiſted them earneſtly, and ſtoutly defended the doctrine of the abrogation of the law; and liberty of the Goſpel: yea St. Paule reprooved St. Peter at Antioche when hee did *Iudaizare* in favour or feare of the falſe brethren Gal. 2. & taught that the law was ſo farre abrogated, that if any mā were circumciſed, or obſerved other ceremonies of the law as neceſſary to ſaluation, he could not be ſaued. Gal. 5. Gal. 2. Gal. 5.

And this was the cauſe why the Ebionites called St. Paule an Apoſtata becauſe at the firſt he obſerved the ceremonies of the law, and afterward refuſed them vtterly, and preached againſt them.

They that obſerue the true feaſts ſuperſtitiouſly are ſuch as doe Iudaizare, which wil ſee their neighbour periſh before they wil relieue him on the Sabboth day: ſuch was he euen of this ſhire, who lately when his fathers ribbes were broken would not ride for a bone-ſetter on the Sabboth day: ſuch a one was he who in my memory went out from among vs, and preached in a market towne in this ſhire, that it was a greater ſin to doe *ſervile opus in Sabbatho* & ſo to violate it, then to do murther or commit adultery: becauſe the commandement of keeping the Sabboth belonges to the firſt table, and murther and adultery but to the ſecond.

But to ſpeake briefely to the point (for I haue far to goe and little time to ſpend.) The reaſon is of no force, but the poſitiōs be peſtelent: for the *abſtaining from labour which*

is but a ceremonie, is *de iure humano*, not *de iure diuino*; and therefore the violating of this commaundement in that point is not so grievous a sinne, though it pertaine to the first table, as murther and adultery, which is against Gods expresse law in the second table.

For may it please you in a worde to vnderstand that in the cõmandement of keeping the Sabboth, there is somewhat moral, and somewhat ceremonial.

1. It is ceremonial that the Sabboth should be on this or that day, and therfore it is changed to the Sunday.

2. The quantity of obserue it is ceremonial, as to abstaine from al labour, from dressing our meate, and kindling our fire Exod. 35. this also is ceased: we being not so streightned in our feasts as the Iewes were. 3. It is ceremonial that for one whole day or 24. howers wee should abstain frõ labor. 4. It is ceremonial that this should once be done in every seaven daies. These two last ceremonies are not changed in Christianity because they had no special signification: thole two former were chãged, *Quia umbræ erant futurorum* because they were figures of thinges to come, and when the truth came the figures did vanish.

Exod. 35.

3

4

It is moral that some time should be allowed to the service of God, that we might remeber his benefits & magnifie his holy name: to breake this law which is *de iure diuino*, that is, to dedicate no time to the service of God, is worse then adultery, worse thẽ murther, but to breake the ceremonies of it, which are *de iure humano*, is not so great a sinne as murther or adultery which are of the second table, & *de iure diuino*, against the expresse law of God himselfe.

Nowe I come to the enemies of this Solemnity which now we celebrate, of which since a right reverend & learned

ned brother of ours hath written very religiously, learnedly, and largely, I shal neede to say the lesse; yet thus much briefely. That *Reynolds*, *Sanders*, *Stapleton* and the rest of the rigide and salt humored Papists take exception especially against two points in this Solēnity: the *first* is at the *Institutiō*, as if it were without auctority (for that it is now amōg our solemnities we wil not deny:) the *second* against the *manner of solemnizing it*, as though we preferred it before the feastes of our Sauiour Christ. D. Holland

For the former, that the magistrate hath had both auctority and practise of instituting holidaies vpon extraordinary occasiōs of oods blessings, hath bin proved both by the examples vnder the Law, and vnder the Gospel.

That the Iewes *poterant quotidie instituere festiuitates quarū obseruatio duraret singulis annis, vel fieret solum semel, might daily institute holidaies the obseruation whereof might either continue every yeare or onely be held once*, is Abulensis assertion. 1. *Paral. cap.* 16. *q.* 14. That they appointed *annual*, you haue heard before vnder *Mardocheus*, *Nehemias*, *Iudas Machabeus*, that they augmented in ceremonies some yeare more then other the feasts appointed in the lawe, appeareth both in *Esdras* time when the feast of Tabernacles was so royally solemnized that it is said *Non fecerūt à diebus Iosua (filij Nun) talia filii Israel vsq; ad diem illum* 2. *Esd.* 8. *The children of Israell never did such things, no not from the daies of Iosbua the sonne of Nun vnto that day*: and Iosias celebrated such a Passeover in the 18. yeare of his raigne when he had purged the Tēple of the Idols. *Quale non fuerat actum a temporibus Iudicum Israelitarum vsq; ad Iosiam.* 4. *Reg.* 23. *as had not beene from the times of the Iudges of Israel vnto Iosias*. That they appointed such as are called by the Civilians *Repentinæ*, Abulensis 1. Esd. 8. 4. Reg. 23.

institured for once vpon a ſuddeine occaſion, appeareth by David who while the Arke was in his houſe *faciebat omnes dies ſolennes propter honorem Arcæ, ſaltem ad obſervationem ceremoniarũ*, made every day a ſolemne day for the honour of the arke, at the leaſt concerning the obſervation of ceremonies. *Abulenſ.* and ſolemniſed the daie of his inauguration into his kingdome in this Pſal.

That the Chriſtiã magiſtrate hath at leaſt as much authority in conſtitutiug newe feſtivities, and augmenting the olde, as the Iewes had, cannot with any probability be denied. They not only appointed the feaſtes which concerne our redemption, but the memorials of the Apoſtles, & ſome holy Martyres. *Conſtantine* held a feaſt for ioy of the ſetling of the Goſpel & Chriſtianity in his time: Other Emperors celebrated *auſpicia ſucis*, the day of their birth: other *Ortum imperij*, the beginning of their raigne: other *feſtinitates repentinas* ſuddeine feaſtes, vpõ ioy for victorie over Gods enemies, the Turkes, and infidels. Al which argue ſufficient auctority, both for the inſtitution and augmentation of this feſtivity.

Euſeb. lib 1. de vita Cõſtantini.

Which although it had his original at the firſt frõ that of St. Paule. 1. Tim. 2. where he exhorteth *ſupplications, praiers, thanke ſgivings, interceſſions, to be made for kings, & for all that are in auctority*: eſpecially ſeeing we had attained to that end propoſed by the Apoſtle, namely, by reaſon of her Maieſties raigne *to haue liberty to leade a peaceable and quiet life in all godlines & honeſty*: Yet for aſmuch as ſince that time it hath bin confirmed by the conſent and approbation of the magiſtrate, and by note in the Calender, and by ſpecial praiers appointed for it, I ſee no reaſon, but an high meaſure of malice only, in *Reynolds* in his *Calvino-Turcis* to liken it to the encreaſe & progreſſe of

2. Tim. 2.

Caluino-turc. l. 2. c. 28.

that Idolatrie mentioned in the 14. of Wisedome ver. 14. 15. 16. Where the father *made an image for his dead son, and worshipped it as a God, and ordained ceremonies and sacrifices, which grewe to a custome in processe of time, & was made a law*; except peradventure he thinke that there is onely a progresse in sinne & not in virtue, as in their societies from slaunder to libelling: a progresse in Idolatry, as in their Churches from an Image to an Idol, from an Idol to al heathenish ceremonies & superstitiõs, but no progresse in true religion either inwardly from faith to faith, & frõ grace to grace, or outwardly from lesse to more worship, from fewer to more devout and religious ceremonies, which I haue observed before to haue beene the course of Gods Church, both in the olde and new Testament.

To conclude this pointe. If the particular Church of England had auctority in Queene Maries daies to appoint two solemne & Anniversarie Masses to be yerely celebrated in St. Maries, the one on the 18. of Februarie beeing the Nativity of Queene Marie, & the other on the first of October, on which she was crowned, at which Masses the whole Vniversity should bee present from the beginning to the end, and there devoutly pray *for the good estate of the King and the Queene, and for the peace of this their graces Realme*, and moreover appointed two solemne processions vpon the same daies being matters of greater solemnity then now we vse in these our meetings: I doubt not to affirme that the particular Church of England hath also auctority sufficient to institute, if so it please, the celebration of the Nativity, and inauguration of her excellent Maiestie, with publike sermons, common praiers, & thankesgiving for her godly & peaceable raigne, & the vnspeakeable blessing received by her, the chosen instrument of

God for our good.

The other accuſation is againſt the *manner of ſolemnizing* it, with ringing, and bonfires, and anthims, and
Saunders. ſermons, and feaſtings, not onely ſolemnely, but *ſolennisſimè* most *ſolemnely*, as though it were preferred before Eaſter and Chriſtmas, the bleſſed memorials of our Saviour Chriſt.

But may it pleaſe you to vnderſtand that one feaſt or holiday is ſaid to be more ſolemne or greater then another for many cauſes.

1 *Becauſe wee abſtaine more from worke in it, then in anie other*; in this ſenſe the Sabboth among the Iewes, was more ſolemne then other feaſts. Nowe forasmuch as no man is forbidden bodilie labor this daie, which they are on Sundaies and other great Feſtivities, therefore you ſee that in this reſpect it is inferiour to them.

2 Secondly one feaſt was more ſolemne then another, *becauſe more ceremonies were vſed in it thē in others*: thus though the Sabboth were abſolutely the chiefe feaſt of the Iewes, yet in this reſpect without preiudice to the honor of the Sabboth, every feaſt among the Iews was greater then the Sabboth, in as much as they had al more ceremonies belonging to them by the law of Moſes: to graunt then that wee had more ceremonies in the divine ſervice this day then on Chriſtmas day, doth not argue this ſolēnitie greater then it.

3 Thirdly one feaſt was more ſolemne thē another, *Becauſe more aſſembled togither for the celebratiō of the feaſt*: thus the three feaſts of Eaſter, Whit-funtide, and the Tabernacles, in which al the people were boūd to aſcend vp to offer ſacrifice in the Temple of Ieruſalē, were coūted greater then the Sabboth, and al other feaſts. Now forasmuch

as no man is forced by law to this ſolemnity, and fewe ſolemnize it but the better ſorte of the people, & maſters of families, in this reſpect it is inferiour to the Sabboth & other our ſolemne feaſtes, to which al men with their families by law are forced to reſort.

Laſtly one feaſt was more ſolemne then another, *Becauſe it was celebrated with greater magnificence and ioye*: thus the celebration of the Paſſeover was moſt famous in the time of king *Ioſias*, who when he had purged the land from al Idolatry, celebrated the Paſſeover ſo magnificently, that the like was not done, *A diebus Iudicum qui iudicaverunt Iſrael. 4. Reg. 23. from the daies of the Iudges which iudged Iſraell*, and in this reſpect for the ioy and magnificence which is vſed in it, this day which now we celebrate is a moſt ſolemne day, like the day mentioned in my texte, the verie end of the inſtitution of it being, *exultare & letari in ea*, to reioice both inwardlie and outwardlie in it, which is the laſt point I intende to ſpeake of. 4

If this then be the end of the inſtitution of this ſolemnitie, *letari & exultare in ea* to reioice and be glad in it, that is, *gaudere in domino vehementer*, as S. Paule ſaith, *Phil. 4.* to reioice in the Lord greatly: *gaudere in domino non in dono*, to reioice in the Lord, not in the gift: that is, *Non propter donum finaliter, ſed de dono materialiter, not finallie for the gift, but materially of the gift*, & it be done in the higheſt degree: both inwardly, *delectatione voluntatis in bono acquiſito* in the gladnes of the minde for the good gotten in this great bleſſing which we now remember: and outwardly, *per redundationem in exultatione*, that is, *in extraſaltatione, quia ab anima in corpus ſalit, in abundante of ioy*, when the delight of our ſoule doth as it were leap forth into our body, ſo that we doe every one in particular proteſt Phil. 4.

Pſal.84. teſt with the Prophet *David*, *Cor meum & caro mea exultaverunt in Deum vivũ*, both my hart inwardly, & my fleſh outwardly haue reioiced in the liuing God, and that in the higheſt degree, with al readines and alacritie, evẽ to dancing as David did when the Arke was brought home, or to melodious muſicke as in this Pſalme in the day of his inauguration; ſeeing it is a rule, *Facientes ex gaudio faciũt ſicut facientes ex habitu*, thoſe that doe any thing in ioie doe it as if it were done by habit, and facilitie: what preiudice I beſeech you is this to our moſt Chriſtian ſolemnities, which are *ſolennieres* in many other and greater reſpectes?

Pſal.73. Wherefore whoſoeuer thou be Prieſt or Ieſuite which ſaieſt in thy hart, *Quieſcere faciamus feſtiuitates eorum à terra*, as the wicked man in the Pſalme, let vs take away their feaſts and ſolempities, from the face of the earth, either by our treaſon on her Maieſties perſon, or inuaſion of her country, or by libels and vndermining ſophiſmes, take heede what you doe, *Non eſt iocandum cum dijs*, *it is ill ieſting with Gods*, Princes are the Gods of the earth, Gods immediate lieuetenants, to whom hee hath imparted his name, and vouchſafed them a great parte of his exteriall worſhip: it is ill ieſting with them: to ſcoffe, or to raile at them, to libell againſt thẽ or their ſubiects, either for their *allegeance*, or *religious duetie* to God in their behalfe, is a-

Exod.22. gainſt that notable rule in the law of God, *Principi populi non maledices*, *thou ſhalte not reuile the prince of the people*. He that curſeth his Father or Mother, much more hee that curſeth the father of his cuntry, the Crowes of the vallies will plucke out his eies, his fleſh ſhall be foode for the fowles of the aire: God himſelfe who hath placed thẽ in his ſeat to goverme the earth and the prouinces of it, wil de-

defende them with many guardes, even as the apple of an eie is defended: it is not flying into forraine countries that can deliver you from your alleagiance, or from punishment due for the violating of it. *Cælum non hominem mutant qui trans mare currunt*, you may flie beyond the seas from the natural aire of your native coũtry, but not from your selues, nor your natural alleagiance, no (as I may say) from that natural, or rather supernatural vẽgeance which attendeth on you: for God either putteth a hooke in your nostrels and brings you backe againe the same way you went to suffer condigne punishment for these lewde and most vnchristian practises; or you perish miserably like runagates and vagabonds, or exiled malefactours in a forraine countrey.

But to passe over this sort of malitious cavillers (because I hope and verily thinke that not any one ill affected doth heare me this day, howsoever we be slandred by our mothers children, that we swarme with Papists, that wee fall away dayly in great multitudes, that our chiefe divines whom some note vnder the name of *Formalists*, are ready to ioine both heart and hand with them, to the incredible incouragement of all sortes of Romanistes, and to the dishonour of her Maiesties government, the discredit of this Christian societie, the disparagement of their own iudgements and discretion, who wound to the heart that religion they pretend to defend: of which vpon farther occasiõ surely we will hereafter haue further discourse. To passe ouer this & come to our selues, let vs embrace as wee haue begun the example of this people in the inauguration of king David, and this good counsel of the Apostle, *Deum timete, Regem honorate*, feare God, and honor the king: honor him in thy heart, honor him with thy handes and sub- 1 Pet. 2.

 stance,

ſtance, honor him with thy tongue: practiſe no diſloialtie, ſpeake no diſloialty, thinke no diſloialty, no not in thy leaſt thought, in thy ſecret chamber; for beſides that the fowles of the aire will bewraie it, and the clowdes of thy diſcontented countenance diſcover it, as I told you of late, there is ever a progreſſe in ſinne, it neuer ſtands ſtil, it ſtands not at one ſtay, but paſſeth ſecretly from evill thoughts to ill wordes, and from ill words to fowle actions, and then it is ripe and calleth for his puniſhment.

And ſurelie God is verie iealous of the honour of Princes, and leaſt we ſhould in anie ſorte deſpiſe them and bee diſobedient vnto them, becauſe wee be all made of one mould of the earth, as the daies of the yeare of one ſunne in the firmament, and therefore are all *pares in eſſe naturæ* equall one to another in nature, that there might be a difference *in eſſe morali* in civile being, God honoreth Princes with his owne name, ſo that they are called *Gods*, and *Gods annointed*, and the *ſonnes of the moſt high*: he calleth them by his owne name, and furniſheth them with divine and ſupernatural qualities.

1. Prov. 16: For there is *divinatio in labijs regis*, divination in the lips of the king, *Prov.* 16. ſo that they do often foreſee, foreſpeake, and foretell things to come, and it is noted in the 1. Sam. 10: firſt kings that ever God inſtituted: for as ſoone as *Samuell* powred the viol of oile vpon *Saule* he was changed into another man, and the ſpirit of god falling vpon him hee did prophecie among the Prophets: and as ſoone as *David* was annointed by *Samuell* the ſcripture ſaith, *Direxit us eſt* 1. Sam. 16: *ſpiritus domini in David à die illa & deinceps*, 1. *Sam.* 16. *The ſpirite of the Lorde came vpon David from that daie forwardes*: and when *Caiphas* who was the high Prieſt ſitting in the Conſiſtorie ſaide, *Expedit quod vnus moriatur*

pro

pro populo, It is expedient that one ſhould die for the people, he ſaid not that of himſelfe, ſaith the text, *ſed cum erat pōtif ex ill. us anni prophetavit*, but in that he was the high Prieſt that yeare he did prophecie.

Secondly, there is a certaine *depth in the hart of a king.* 2
VVhich none can ſeeke out, even higher then the heaven, & Prov. 25:
deeper then the earth. Prov. 25.

Thirdly, they haue gifts of healing incureable diſeaſes, 3
which are miraculous and aboue nature, ſo that when *Veſpaſian* was ſeene to performe ſuch a cure, the people cōcluded he ſhould be Emperour as *Tacitus* notes. Tacitus.

Fourthly, they haue power abſolute without limitation 4
accountable only to god for their actions.

Fifthly they haue authoritie to bleſſe their dutifull and 5
loyall ſubiects, and they are bleſſed: & authoritie to curſe their ſubiects diſobedient, & they are curſed with temporal curſe, as I could prooue both by reaſon and examples out of the ſcriptures if the time would permit.

And as god is iealous of their honour, ſo much more of their ſafeties, and therefore he ſets a *guarde of Angels about them. He keepeth them as the apple of his eie*; Pſal. 17. *He hideth them vnder the ſhaddow of his wings*: he will not haue them touched, *Touch not my annointed*, *Pſalm.* 105. Everie touch with hart, with hand, with tongue, is treaſon *læſa maieſtas*, the maieſtie of the Prince is wounded by it, and therfore *David* was ſorrie at the hart when he cut but the lap of *Saules* garment. 1. *Sam.* 24. 6.

Finally he revengeth their wrongs before his own; treaſons againſt thē before blaſphemies againſt himſelfe *propter bonum vniverſi* for the good of mankind; and more ſeverely then his owne with temporal puniſhment.

If I ſhould inſtaunce in theſe giftes and graces where-

withal God hath plentifully endowed her excellent maieſtie, and ſtand to amplifie the wonderful depth of the wiſdome of her hart, evidēt to her Coūſel in her moſt weighty affaires, to her ſubiects generally in her divine ſpeaches at every parliament, to vs in particular in her excellent orations beyond admiration and imitation: or this gifte of prophecie, as I may call it, whereby ſhee hath foreſeene, foretold, and, if I may ſo ſaie, foreſpoken that which an ordinarie wiſdome could not imagine: or her manifold bleſſings on well deſerving ſubiectes, confirmed as it may ſeeme, by God to them and their poſterity, if they walke in loialtie and true obedience: or the ſupernatural cures of weake diſeaſed people, amounting to the number of three or foure hundred a yeare: or the divine providēce of God in defending her as the apple of his eie, from ſo many treaſons, conſpiracies, rebellions at home & abroade; it might be thought by ſome of the maligners of this feſtivity, that I ſtand more vpon the praiſes of my earthly miſtres, then vpon the honor and glory of my heavenly Lorde and Maſter.

Wherfore leaving theſe things to your particular cōſideratiōs, let vs conclude with that other part of St. Paules coūſel, with honoring praiſing & magnifying God the auctor and preſerver of this great bleſſing: & becauſe no ceremony was ever more acceptable to him then oblation and ſacrifice, and *ſacrificia legalia* ſacrifices of the Lawe be abrogated, let vs offer to him our ſpiritual ſacrifice.

Firſt our almes, the workes of mercie & charity, which is the oblation of our temporal ſubſtāce; & St. Paule calles it *Hoſtiam acceptam & placentem Deo*, *a ſacrifice acceptable and pleaſing vnto God*. *Phil.* 4. Phil. 4.

Secondly the humbling and mortifying of our bodies, which

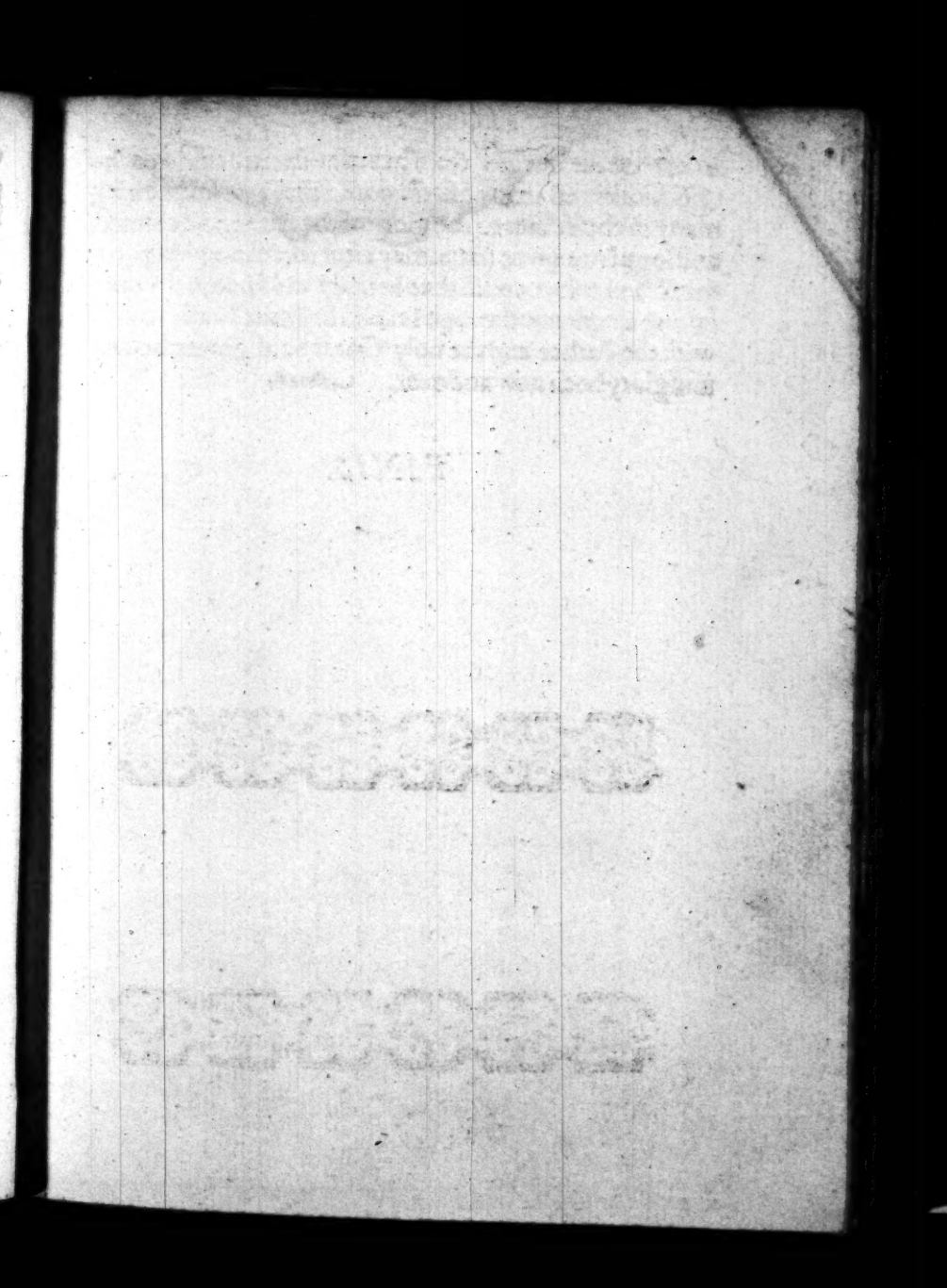
which is the oblation of our corporal ſubſtance, & St. Paul calles it. Rom. 12. *Hoſtiam viuentem, ſanctam, Deo placentem, a liuing ſacrifice holy and pleaſing vnto God.* Rom. 12.

Thirdly our deuotions in praiſing and magnifying God for this admirable bleſſing; which is the oblation of our ſpiritual ſubſtance, and St. Paule calles it Heb. 13. *θυσίαν αἰνέσεως* the *ſacrifice of praiſe*, and interpretes it, *the fruit of their lippes which confeſſe his name*: and *Oſe*, *the calues of our lippes*, and our Prophet Pſal. 26, *Hoſtiam vociferationis*, and *Lyra*, *hoſtiam inbilationis*, that is, the ſacrifice of thankeſgiving and ioy. Heb. 13. Oſe.

To conclude, as her excellent Maieſtie with the Prophet Dauid in this Pſal. cries out in remembrãce of Gods benefites in his miraculous preſerving her ſo many yeares from ſo many dangers, *Non moriar ſed viuam* I ſhal not die but liue, *vt narrẽ opera domini*, that I may declare the workes of the Lord.

As we with the Prieſtes in this Pſalme doe *benedicere populo ex domo dei*, bleſſe *the people of* the houſe of God, celebrating his benignity ſaying, *Deus dominus, & illuxit nobis, God is our Lord, and hath at this day inlightened vs* with the light of the Goſpel, and as it is in the olde tranſlation, doe *conſtituere diem ſolennem in condenſis*, ſo that the people of god come togither in *denſitate plebis*, as Lyra cals it, in great abundance, and *vſq; ad cornua altaris*, ſo that the Church is filled even to the doores.

So let al good ſubiects ioyne with this people in celebrating this day, and ſing *Hæc eſt dies quam fecit dominus, exultemus & lætemur in ea, This is the day which the Lord hath made let vs reioyce and be glad therein. O domine da ſalutem, O domine da proſperitatem*, O Lord ſend her ſalvation, O Lord ſend her proſperity: *Non moriatur ſed viuat*,

let her not die but liue, that ſhee may declare thy wonderous workes to many generations: that wee ſolemnizing many of theſe daies to the glory of thy name, and comfort and ioy of our owne harts, may after this triumphing, trivmph and reioyce with thee in body and ſoule in thy everlaſting kingdome: through Ieſus Chriſt our Lord: to whō with the Father and the holy Ghoſt be all power honour and glory both now and ever. *Amen.*

FINIS.